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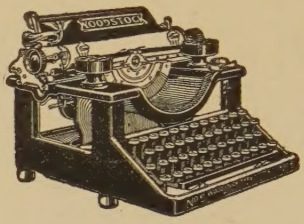

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Yale Divinity Quarterly

VOL. XIV MARCH, 1918 NO. 4

LYMAN BEECHER LECTURES.

LECTURE I—THE DAY AND THE CHURCH

Sixty-six years ago Frederick W. Robertson held before the eyes of his congregation the attempts of men to make a world brotherhood by war, by church organization, and by trade. Men were saying then, "Self-interest will prove a sure bond." But Robertson prophesied: "That which is built on selfishness cannot stand. The system of personal interest must be shivered into atoms." His prophecy today is fulfilled. "A clean sweep has been made of things that were doomed to perish." The world's favorite fallacies—commercialistic philosophy, the idol of mechanical evolution, distrust of "the toiling masses," complacency toward sin, trust in "preparedness," ignorance of sacrifice, tolerance as shallow as it is broad—all these the devil has reduced by bloody logic to absurdity.

So much is advantage to the minister as leader in social rebuilding. But there are large obstacles in the way of constructive effort by the Christian Church. The Church is blamed for the failure of Christianity to prevent the world crash, although in fact the crash is due to the *lack* of Christ's spirit in the Church and out, not to its failure. Few look to the Church today for social leadership in the task of reconstruction. And in truth the Church is not ready for such leadership. Petty sectarianism and economic feebleness; eyes turned inward on the wheels of the machinery instead of outward on the needs of the community; narrow social range of membership; failure to preach a living theology, and an ethic which commands the allegiance of living men; disunity and lack of organic connection in what should be a world Church; worst of all, vagueness and uncertainty of relationship to God: for these causes the Church today is unready to lead the way into

the Kingdom of a regenerate society. The task of rebuilding is not an easy one.

To set in the credit column there are "several most heartening facts." The first is "the manifest desirability of the assistance of a God." When life is running with well-oiled smoothness men most often deem God superfluous and religion "a luxury." But when life comes tumbling down in a heap of loose cogs and broken bearings, there is "the inevitable longing for some one wiser and abler than ourselves to piece it together and get it going." Further there is a "quickened sense of social obligation," "a more delicate conscience." The social movement, fostered both by centuries of Christian tradition and training and by special agencies at work within this generation, has made men see with clearer eyes the reality of "group-duties." A third ally is the present-day thirst for a regenerate world. "Desperate dissatisfaction with things as they are" has led men to look eagerly for "a saner and juster world-order, guaranteed against such outbreaks of mad destruction." Finally, men today are ready to welcome real corporate organization of the Church—"a national Church for a nation's renewing, and a universal Church for a world's reconstruction."

"The Church must become what it *is*." It must be a fellowship, divine through union with Christ, distinctive in its ethical standards and demands, inclusive in its sympathies, visible and realized by virtue of its fruits, exercising the function of priest in all the walks of life, gifted with divine powers for *use*, and authoritative through the mutual aid and agreement of the consciences of its members. In the midst of "a world in pieces," the Church must bring the binding spirit of fellowship.

LECTURE II—THE MINISTRY OF RECONCILIATION

"God gave unto us the ministry of reconciliation." That commission the Church has not understood, and in consequence it has not kept the world together. The most obvious chasm is that which yawns along the boundaries of nations. Christians on one side of a line slaughter Christians on the other side, and the Church has made no effective attempt to bind them together.

What the Socialists have tried to do during the war, what Sir Humphrey Davy announced during the Napoleonic wars as one task for men of science, the Church has not undertaken. Rather it has permitted national barriers and narrow patriotisms to split its membership asunder until there is no unified Catholic Church. From this time forth the Church must insist upon her oneness, and declare before the world that forgiveness and love of neighbor are duties of the nations as well as duties of individuals, seeking always loyalty to "the commonwealth of the peoples of the earth."

A breach which gaped wide long before the present war began is the breach which divides the industrial world into employers and employed. In both halves the Church claims its following, but the Church is not exerting effective influence to stop class strife. Leaders in the social reconciliation must keep clear before the minds of their hearers that present economic conditions demand change, that the change must be in the direction of Christ's ideal of brotherhood, and that "industry and commerce conducted in the spirit of Jesus will succeed." The Church now is failing as a "repairer of the breach" because within its own body social lines are drawn sharp. Only when "capitalist and wage earner, . . . city man and farmer" are brought together with common needs and common interests will there be opportunity for a convincing social message from the Church. Congregations must be socially inclusive—real religious fellowships.

A third cleft which the Church must close is the cleft between "modernists" and "traditionalists" in thought. Such division is not at all clearly marked; it varies indeed with one's position on the map. But always there are extremists, whether reactionary or radical, whether individualistic or dogmatic, who insist upon divisiveness. These all must be included within a unified Church —a Church broadened intellectually and narrowed morally—along with the thousands of thinkers more moderate. And the minister can aid such reconciliation only if his sympathies and his understanding are wide enough to bridge clear over the intellectual gulfs within Christendom, giving due value both to the historic thought of the communion and to the living thought of the man. He must seek to imitate the art of Professor Davidson, in "com-

municating new truths, some of them revolutionary, with a minimum of friction."

A fourth chasm, which ought by no means to exist, divides enthusiastic social workers, eager for the betterment of men, from devout worshippers, eager for the glory of God. "The two groups sometimes disparage each other, the latter complaining that the human are so ungodly, and the former that the godly are so inhuman." Here once more must the minister, living on both sides of the gulf, make allies out of rivals.

Last of all must each man be reconciled with himself. The multiple persons who make up every congregation—persons curiously compounded of God and beast—must be brought to reconciliation each with himself in the power of Christ's spirit of unity. "Not elimination but reconciliation, a redemption that conserves a whole man, is the Messianic ideal."

LECTURE III—THE MINISTRY OF EVANGELISM

The command which stands at the close of the First Gospel is "Go ye and make disciples of all the nations." But most frequently a one-sided interpretation has been put upon the words. Either a "fervid saver of souls" has understood them as a charge to be kept by rescuing individual sinners, or an equally "zealous savior of society" has tried to fulfill the command by denouncing corporate and ignoring individual iniquity. Neither comprehends clearly that the gospel is "essentially good news concerning God," God who must be kept in the forefront of all truly evangelical preaching and teaching.

Many of the Gods preached today are not the Christian God. He is indeed the God and Father of Jesus Christ, like Jesus and greater, "big enough to remake a world and good enough to make it a Christian world." "In God we possess both a home and a horizon." The most vital question which men are asking today is, "Is there such a living God?" The preacher may remind a questioner that the image of the Christian God has been lived; that as continued experience crystallizes the image of a friend into a breathing being, so continued experience of the God-image which is the true one will bring men face to face with the only

living God; that even if one cannot find Him at once, he need only wait, believing in the testimony of other men and living trustfully and obediently, and "if his heart have eyes, he too shall see the living God."

With equal vigor preachers today must declare a God whose kingdom is *at hand*. No slow and painful advance which can never be quickened, but the possibility of swift climbing by faith and obedience—this is the "good news." Men must not be permitted longer to underestimate the greatness of the changes which must sweep the earth before it can be God's kingdom. "There is nothing healthy-minded in self-complacency. 'So long as men are very imperfect, the sense of great imperfection should cleave to them!'." Not merely the chief sinners but the innocent as well must feel the weight of social guilt. Jesus felt it at his baptism, and on the cross in one heroic venture of faith, as the crucified "Conscience of humanity," he bore the sin of his age and called upon his disciples to follow him in all the ages to come. Such atoning work as Christ did the Church must do today, hazarding everything to make the world Christian.

To complete the gospel of God, there must be news of God "indwelling in the redeemed community in His Holy Spirit." Whatever it may mean besides in special cases, spirituality must mean consecration and inspiration—consecration of gifts and powers to the service of God and men, inspiration with the power of a loving and helping God. It must come to light in expanded "social-mindedness," a consistent binding of the individual into the spiritual community for strength and nourishment. Only in the Christianization of Church, business community, and nation can the members grow to the fulness of Christ's stature.

Evangelism is the primary task of the minister and of the Church. Methods must be adapted to special needs, using always the steady pull of Christian education and occasionally the special services of men particularly gifted. In any event, not speaking of good news but living a new life is needed from every Christian. The cry of the time is urgent, and the Church possesses the source of renewing power. "The Church of Christ which is certain of a salvation, and of only one, need make no apology nor speak hesitantly, but with urgent insistence demand right of way for the gospel of God."

LECTURE IV—THE MINISTRY OF WORSHIP

Public worship is "a collective consent to the living God." "We think about God in the third person, we worship him in the second; and the difference in language between 'He' and 'Thou' produces a vast difference in results." True worship is a social matter, for "while man philosophizes best alone, he worships best in common." His communion with God may be merely a sense of physical presence, or it may be an attempt to share God's thought, but best it is union with God's will and purpose. "An exchange of selves" is worship, an exchange not merely between God and individuals but between God and groups as well. This is a day for "social litanies, national penitence and intercession."

Successful public worship must, first of all, hold the attention of the worshipers. Only by keeping each part of the service alive with thought can the leader guard against wandering of minds. But bare thought is not enough; there must be imagery too. Symbolism, imagination, these things must make the greater part of worship, which "ought to be a series of visions." Next, it must rouse the emotions, and rouse them to intense reaction. No emotion can long continue at high pitch, and the service must be varied —must "pass fairly rapidly from mood to mood." There must be such concentration of heated feeling that "the whole truth-touched man burns up, one fire." But all these things are vain unless the worship reach also men's consciences. Out of the chaotic mixture of interests and intents with which a congregation enters the church, it must be lifted into unity of will with its neighbors and with God.

Among the constituent elements of worship, preaching is one of importance. Apart from preparing to preach to adults, the minister of today must prepare also to preach to children of all ages. A children's sermon, presenting "truth embodied in a tale," is attractive and valuable alike for young and old, "when it is painstakingly prepared and artistically done." As for the element of praise, "hearty congregational singing fuses a company of worshipers as almost nothing else." With careful and systematic selection of hymns for their religious value, with wise education and good leadership, music may be made a valuable factor in wor-

ship. Of pulpit prayer there is need to speak most. In practice as well as in theory the great prayers of the Church—of all churches—should be combined with carefully prepared free prayer. The prayer of the minister himself must be orderly, to enable the congregation to join intelligently and to ensure comprehensiveness; thoughtful, to hold attention and expand ideals; concrete, to wake imagery and emotion; full of variety, to bring richness and vitality into the common prayer of the congregation. Painstaking preparation by the leader and the opportunity for silent unison prayer go far to make this part of the service valuable.

Different orders of service for different purposes and different persons are needed; oft-repeated services of the same sort are not. The Church must make herself the home for all the nations of the earth, bringing men from all classes and all countries to the Lord's table together, sharing the common life symbolized in its "sacrificial fellowship."

LECTURE V—THE MINISTRY OF FRIENDSHIP

The ministry of the pastorate, of prime importance in the work of social rebuilding, suffers today from disparaging comparison with executive and educational works which are claiming undue significance. There is need for both types of service, but the greater need today is for men to be friends to men, women and children. The minister must be a unique kind of friend.

The pastoral friend must, first of all, be trusted—trusted completely and perpetually by people who have never found reason to mistrust. Faithful to his ideals and faithful to his people every pastor must be. Further he must be "obviously inspired—a manifest man of God." For he must stand ready always to "share God's sympathy with men," to pass out of himself into the lives of his people, helping them "to write their lives as epistles of Christ." The pastor no less than the surgeon must be trained, until he can handle with skill and sureness the spirits of his patients. In sickness and even in death, his people look to him for help in finding and holding to God, and he must not disappoint them. The pastoral friend is accredited, bearing the seal of the Church as a man fit for his office and prepared for service. And

his service is to be a friend "at large," in the whole church and in all the community. "What function has larger social value than this, if truly filled?"

Through visits and consultations the pastor must carry on the greater part of his work. Systematic calling, upon all the people in all their homes and workshops, keeps him in touch with the living souls to whom he must bring God, and it helps him to bind together the "else unrelated strands of lives" into a sound fabric of fellowship. Not only through the round of accustomed visits but also in the times of sudden sorrow or unexpected joy, when minds and hearts are most open, the pastor will carry his friendliness into the homes of his people. He must devote time also to "the lapsed" and to the "never-yet-won," difficult though they be. Tact is necessary always, but "friendliness is happily never out of place." In consultation hours, too, when people come with problems too big for them, the pastor has opportunity to show himself a friend. He must always decide how best he can help, remembering that "friendly silence does marvels." "His main purpose is not to supply counsel but to educate consciences." "Above all, let him see to it that he does his utmost to fasten every one who comes to him to God."

The Church should be a "coalition of friends," with its pastor as "friend-in-chief." Throughout the body of every Church the spirit of friendship should permeate, so that it would be a fit "Home for the Lonely." It should not be a mechanical monument to the dominating force of one man, but a living fellowship of friends working together.

LECTURE VI—THE MINISTRY OF TEACHING

One of the severe charges which the Church must face today is the charge of negligence in her function as instructor in the knowledge of God and Christ. Many who call themselves disciples have but vague notions regarding the terms which describe religious and ethical principles, and do not even connect God with the interests which comprise almost their whole lives. Christians need today to learn the trust which finds courage in God's rulership, and the conquering faith which dares set out confidently to bring God's will on earth.

The Church must teach that strife, so often called "natural" and "inevitable" is really subnatural; that real humanity is revealed only in Jesus Christ; that when all men are like him, Sons of God, the whole creation will be lifted up out of its travail, "delivered from the bondage of corruption into the glorious liberty of the children of God." As in political so in economic relations it is necessary to make men see that the principles of Christ must rule. Thus far the Church has permitted men in business and in industry to call themselves Christian even "while they did the world's work with pagan principles." It is not that some particular sort of industrial organization must be substituted for the present one, but the spirit of brotherliness must be brought to pervade whatever sort of organization is adopted. Just distribution of wealth, a guarantee of decent living conditions for every worker (and there must be none who are not workers), and co-operation for service are the lessons which the Church must teach the industrial order. Thirdly the Church has failed properly to teach the duties of nations. Here again it is not a question of choosing out a single type of government which alone can be Christian; rather it is infusing Christian principles into the growth of every government. For nations, no less than individuals, can follow the teachings of Jesus.

There arises here the problem of the authority of Jesus. How far can his pronouncements be applied to conditions he knew nothing about? The answer, to be drawn in essence from Paul and John, is: Take "the most Christlike course open to us, or to the group to which we belong, under present conditions." Christ presents a purpose—the establishment of the Kingdom, the sovereignty of God—and a spirit—the spirit of redeeming love. Those are eternal and universal. If it seems difficult to trace out the path to which they point, that means only that God's guidance is needed. If the way ahead leads up the face of impossible cliffs, that means only that God must be trusted for strength. The Church must no longer put off till a more convenient season the task of remaking the world. She must teach her members, "The days are at hand, and the fulfilment of every vision."

The main point is not that the Church should busy itself to teach just these things, but that the Church should teach con-

tinually. Strong thought is necessary to hold and move strong men. Doctrines, principles, religious teachings of all sorts must be set breathing the air which men breathe today. The whole Church, pastor and membership, must be organized to teach—to give men "great views" regarding God, man, and the life of the world.

LECTURE VII—THE MINISTRY OF ORGANIZATION

Whatever be the virtues of the prophet's office, it must not be exalted at the expense of church statesmanship. There is need today more than at ordinary times for generals who can organize the forces of Christendom. National lines mean more today than religious lines, so that the Church is torn asunder in the combat. There must be an international, interdenominational body, organized first for duty and perhaps afterward for polity. Like national boundaries, the boundaries of sects are more obviously than ever in the way. So long as religion is viewed in terms of individuals, denominationalism is defensible; but "when the social character of the Christian faith is recognized, it becomes unbearable." The efficiency of co-operative action, and the unification of communities can be gained only through reorganization of the Church. Such reform can come best not from without, with the formation of yet more "union" sects, but from within each communion by the removal of bars which now forbid access to all who come without the denominational flag. Each church must be organized to preserve both unity and independence, adapted to do its work in the community with thoroughness.

Of the organizations already in existence, it is noteworthy, in the first place, that differences are chiefly differences in name, not in spirit or in function. Each may well be ready to borrow from another some useful feature which its own organization lacks. Each must remember that "the Church, like the Sabbath, is made for man, and no teaching, worship or activity should have a place in it that is not humanly serviceable."

The task of each minister, of course, is to organize not the Church but his own parish. He must be quick to see that the church in any community may be of great service in directing social enterprise, constantly aiming "like a physician, . . . to render herself unnecessary." Always, in whatever work the

Church undertakes, the religious motive and purpose must be kept strong and explicit. Such "manifold ministry" is expensive, but the people will gladly pay more for more service. "Churches like individuals work best under considerable pressure." Further such multiplied service must enlist the effort of a partnership of ministers, each specially trained and fitted for a definite field of work, and each carrying out not tasks made to order but tasks provided by the conditions of the community. The responsibilities of each congregation must be extended beyond the bounds of its locality into fields of foreign service.

In all its work, the church and the pastor must remember that fellowship, not despotism, either hard or soft, must obtain. When the pastor has properly organized his own time and energy, and has built his congregation into an effective association for the service of the kingdom on earth and in Heaven, his ministry of organization is being filled as it should be filled.

LECTURE VIII—MINISTERS FOR THE DAY

As Judah was swept by sword and flame in a revealing judgment on selfish irreligion, so the modern world is being swept. Never before has such a flood of burning light been turned upon the corruption of the social order. But revelation is not enough; rebuilding must follow. And there lies the task of the Church. The Spirit of Fellowship is the regenerating cordial which the Church brings to society. Fellowship must be exercised in freedom—freedom of the Church as well as freedom of the minister within the Church. For indeed "the minister is nothing apart from the Church," a free man but a representative man, a minister of the Church of Jesus Christ. His work must be done "with and through" his church, not as the work of an individual.

"Great tasks often enlarge people—at least those who are capable of enlargement." The task of rebuilding a world should make great the Church and all its members. For those who must lead, there are qualities which are indispensable. They must have vision, a vision which can see beyond the obvious facts of terror and destruction the unborn world of brotherhood for which men are longing. They must be able to picture that world in such solid,

colorful terms that men can see and feel what the new world must be like. Further, the leaders must have moral intuition. There is no quarter for one who tries today, like the "bumptious youth" of Xenophon, to offer himself as a leader unprepared; but information without moral intuition is blind. "Leaders of the Church must be able to sense the ethical situation in the lives of men and women and of communities." Thirdly, the leaders must have broad sympathy, reaching backward to the customs of the past and forward to the needs of the future. Only such sympathy can enable him to use existing conditions as steps to a higher plane. "We must never enlist an ideal against us, but overtop it with an ideal higher still, into which it will merge in men's view as a foothill becomes part of a mountain." It is hard to live in realities and in ideals at once, but for the social rebuilder it is necessary. Next, the leader must possess for himself and urge for his people the quality of daring. Conservation of valuable heritage is right, but the chief value which the Church has to conserve—the spirit of Christ's love—is itself galvanic. The watchword today should be, "not 'Back to Christ,' for we cannot reproduce the social conditions of first century Galilee, but 'Forward with Christ' into the better country of God's wished-for tomorrow." Lastly the minister for this day needs faith—faith in a God both righteous and powerful. A God made little by his goodness is not sufficient for a time of world-making; "we need one who is immeasurably superhuman . . . for whom nothing is too hard."

As in the day of Nehemiah, there are skeptics who look for no rebuilding more secure than the structures which have gone before. But men today must trust to skill and power far surpassing their own. "When Sanballat the Horonite, and Tobiah the servant, the Ammonite, and Geshem the Arabian heard it, they laughed us to scorn and despised us and said, 'What is this thing that ye do?' Then answered I them and said unto them, 'The God of Heaven, He will prosper us; therefore we, his servants, will arise and build.'"

DISCUSSIONS ON THE WAR

Discussion of the war occupied a large place on the Convocation program. The general topic, "Religion and the War," was divided into four sections, viz: Faith, The Army, Practice, and Missions. The effects of war in these various departments of life and fields of service were considered.

Tuesday morning Prof. Porter spoke on the effect of the war on our attitude toward the Bible. What of higher criticism? Of the problem of Evil? And what of the help the Bible gives to the soul of man? These were questions being asked.

Looking at the Bible as history he said that there will be a reaction. We shall be told that the higher criticism is German, seeing that Germany is a leader in Biblical scholarship. "Not all attempts at biblical criticism are of the German mind." Comparative religion was not a discovery of Germany. France and England were already ahead in that field. But we are eternally indebted to such scholars as Wellhausen. "If we cannot find in the Bible a message for our time, then we shall not get a hearing from our time."

Viewing the Bible as prophecy, Prof. Porter said that because of the war there will be much apocalyptic. There will be a tendency to go off into the visionary. Apocalypse was not the high point of the Old and New Testaments. We should emphasize prophecy rather than apocalypse. "We should tell people that it is Antiochus Epiphanes who is spoken of in Daniel, not Kaiser Wilhelm." There is an essence of truth in apocalypse; it is its vision of the future, its hope of a reconstructed world. But prophecy is greater. Its lessons are for every age.

His final point was the Bible as literature. From the recent war poetry, especially the anthology of verse by the Poet Laureate of England entitled, "The Spirit of Man," there is evidence that men are looking for the reality of the spiritual world. The Bible has a place as a witness of the spirit by the side of other great books. The Bible contributes much toward the problem of the individual's relation to the community. It starts with tribalism and gets to nationalism; then comes the struggle between

nationalism and individualism; finally it culminates in the principles of Jesus made clear in his paradoxes. "If unselfishness is the solution of the world's problem we need not an external intervention of God, but an internal one that will cast selfishness from us."

Professor Macintosh discussed the theme of the effect of the present crisis on our theological beliefs and dealt chiefly with the doctrine of Providence as that relates to a world at war.

At the outset he emphasized the importance of a right conception of God and affirmed that the uncertainty regarding existence was due to two causes, viz: A wrong idea of God, and an inadequate religious experience. These two aggravate each other.

There is the idea of God popularised by H. G. Wells, a God not great enough for the world He has made. And there is the idea of God which conceives Him as bringing on the war and using wrong means for realizing His ends. The one having this idea thinks of the evil involved in the war, and to him God is not good enough. Professor Macintosh maintained that the true idea of God could be got from religious experience and it is that of a God who is absolutely sufficient for our religious dependence. "He is a God great enough to keep anything in history and nature from interfering with what humanity needs."

Man's primary need is preparedness for anything he may be called on to do—inner preparedness which springs from man's right relations with God.

He asserted there were wrong ideas of Providence and war and quoted the words of a "distinguished contemporary" on the German victory over Russia: "It permits us to live over again one of those great moments in which we can reverently admire God's hand in history. What turns events have taken is by the disposition of God." He said the Western Allies criticise the idea of a national God, but have a similar idea of God in history. Our prayers have often fierce national elements in them. There is evidence that we doubt God. An idea is prevalent that if Germany won the war there would be no God. Might is not necessarily God's will; right is God's will, but might must be brought to the help of right.

There are wrong ideas of God's providence: That He has predetermined everything, which makes Him the author of evil; that

he intervenes mechanically and miraculously in His world. "There is sufficient determination and intervention for man's religious needs and God's purpose." There is intervention enough for the preparedness we need. Two ways are open. The long way is failing and taking the consequences. Wrong cannot permanently exist, but it may continue if good people do not do their best. The short way is that of duty and self sacrifice, the way of the individuals who so relate themselves to God and so sacrifice themselves as to ensure the victory of the good. "If the Central Powers win it will be a moral failure." We need morale in the national life as well as in the Army.

Dean Brown took the theme of the effect of the war on the minister's message. In a rousing speech he said: "Many folks are finding fault with the Church. They think it is little potatoes and few in a hill." But he could not see that those who threw stones at the Church accomplished anything beside breaking a few stained glass windows! The injunction to love one's fellow Christian was good, but he wanted assuring that they were fellow Christians before he could love them! He thought Nationalism has a large and honorable place in religion.

Why did not Christianity prevent the war? Because we had not enough Christianity on hand when the war came. There was an exaggerated form of personal piety. When the storm cloud burst the nation that had gone farthest in this extreme individualism went to war; the other nations did most to prevent it. We need more of the kind of Christianity that looks on the things of others.

When the war came the whole world was shocked and shamed; even Germany is ashamed of itself. The Church has created this feeling. And the Church has something to say because it is safeguarding the boys in the military camps—and this is the greatest thing in military history.

By its message the Church is keeping clear high motives for the people; is creating clear angles of vision; and is emphasizing international right. Much moral idealism has been brought out by the war and the Church is keeping clear and steady aims before the people.

Three avenues of service are open to the Church: its steady

unfailing ministry of comfort; the improvement of morale; the interpretation of events on the higher side. "If the Church will do this it will have a very vital message to its day and generation."

On Tuesday afternoon, in Lampson Lyceum, Mr. Judson McKim, secretary of the New Haven Y. M. C. A., spoke on what that organization is doing for the war. "When the world is sorely tried it goes back to God." He thought that in the future reconstruction the Y. M. C. A. would be the means of eliminating denominational strife. The Church, he said, is using the Association to get at a particular problem. It does this because it found the Association prepared, mobile, and elastic. The American youth in the various camps is being inured to discipline: "The boys are none too familiar with it!" The most impressive thing to him at the camps is the extraordinary interest the officers display in their men.

The Church, through the Y. M. C. A., is preventing the young man from deterioration, and giving him opportunity for self-expression.

Professor Henry Wright, in an impressive speech, said that the startling thing is the adequacy of Jesus' teaching for the soldier boys. "The boys have brought reality to sin, glory to sacrifice, and meaning to immortality." Outside of a Christian home, he thought, there was not a safer place for young men than the two army camps with which he was connected. The army camps have no saloons, and no legalized commercialized sex vice. He rejoiced that the spirit of stupor among the boys is gone.

Who and what is the soldier? asked the professor. He gave his own answers: The soldier is a free man; he is different from what he was as a civilian because now he is engaged in a co-operative task, not a competitive enterprise; he is the physically fit man of the Commonwealth, not the degenerate; he is the man who can look death in the face and there find the meaning of life.

Regarding the presentation of a spiritual message to the soldiers, he said it must be by personal appeal. They are like ships that pass in the night. Tricks of psychology are not used; the dynamic for lifting the men morally and spiritually is the might of personal example, the method of bringing them to decision for Christ is personal appeal. He illustrated the method by giving concrete instances from his own experience.

He defined the content of the message by saying it is a ministry of ideas rather than of sensation. The Y. M. C. A. has discovered that a ministry of sensation is too cheap. "It costs nothing, and brings no results. There is no personality in it and no personal sacrifice." He maintained that a ministry of sensation cannot exist side by side with a ministry of ideas. God, Home, Nature, Sacrifice, Steadfastness, are the great ideas.

He averred that there is no incompatibility in war and the gospel. They can go together and exhibit their affinity. "No soldier wants a half gospel. It repels him: only the whole gospel attracts him."

Wednesday morning was given to the effect of the war in practice, and had to do with religious education, social reconstruction, and preaching.

Prof. Weigle, who dealt with the effect of the war on religious education, gave a capital address. The last twenty years have witnessed a great educational renewal. On the one hand there has been the secularisation of the school, and on the other the failure of the home and the inadequacy of the Sunday School.

It is imperative that the Sunday School use the educational method. The present crisis has intensified the world's need of God. He asserted that one of the things Germany is suffering from is its type of education. The education that will teach individual initiative, self-reliance, and self-control is what is needed. It is harder than the type that inculcates obedience and proceeds on the basis of external discipline.

Today in the home there is a great opportunity for religious education on the war, yet it is hard to meet it. Also in the Churches, but it is hard there, too, because so many of the young men are gone and we are largely preoccupied with war tasks. Hence the need is intensified.

The war, he said, is changing our educational program. We see that exploitation is wrong, and that clarifies things immensely. The world is coming to see how practical the brotherhood of man is. Christian ideals are becoming practical and social ideals. Brotherhood must be motivated by the light of the soul of God. Our education must have initiative, originality, breadth of mind, and fit our children to stand on their own feet. Children must

be indoctrinated ("I don't shy at that term; it sounds to me like vaccinate"); they must be led to practice good will and worship God.

The Church and community must realize their oneness in religious education. The Sunday School must feed the life of the community; must correlate with other agencies of the community; there must be a larger enlistment of home. War, said Prof. Weigle, is giving us a vision of the possibilities of youth. We must use the young men who return to us in religious education. We must find for them "a moral equivalent for war."

Prof. Bailey, whose subject was "Social Reconstruction," pointed out that we do not know the duration and exhausting nature of the war. But changes will be wrought. There are large things in store for social service in the future.

He mentioned that during the war, despite the heavy drain on our purses, there has been an increase of giving. Home charities are sustained better than ever. More people are volunteering for social service. The standard of care for needy families has been enhanced—the word "case" has been displaced by "families." The habit of saving is becoming established, and he thinks the economy and thrift will continue after the war. Pleasures are going to be less commercialized. Social reforms are going to be quickened—"The liquor traffic must go!" and prison reform will make marked progress. A different democracy is about to be born, the community of spirit in the trenches will continue when the war drum throbs no longer. "The lessons of the trenches will not be forgotten." Sectarian lines between Churches are going to be obliterated. Americanization of the foreigner will be accelerated. Human life will be counted more sacred, labor more divine, "Hands" will be superseded by the term "Souls."

These are some of the changes Prof. Bailey looks for. He believes that however the war ends we are going to be a chastened nation. His address was breezy and optimistic.

Prof. Tweedy in drawing attention to the effect of the war on preaching said the world is waiting to be challenged and allured to do the impossible. His utterance went after the fundamentals. The world, he said, is not interested in metaphysical problems or ecclesiastical questions. It is very tired

of creeds and interpretations. The present task is the overthrow of evil and constitutes a challenge. The pew is wanting clear, compelling speech. "The cry is, Man of God, wake up!" "It is thrilling," he went on, "to know the world is looking at us." The world may be hostile or supercilious, or count us as "frills on people's Sunday clothes." Nevertheless it is thrilling.

The first effect of war, he thought, will be to discredit preaching. This has happened before every idealizing movement. But on preaching there will be a three-fold effect.

The preacher's spiritual leadership will be magnified. People will listen to what the prophets say, and if the pulpit has a message it is going to be listened to as never before.

Preaching is going to receive great dynamic. The soporific pulpit and the sleepy pews are going to pass away. Too many sermons have been sedative pillows for somnolent heads.

The discovery has been made that Christianity is practical. The public will not go to any Sunday service that does not help the Monday service. People are always asking, "What's the use?"

Prof. Tweedy thoughtfully suggested that "Imperfect ideas of God and scriptural interpretations are not all in Germany." Love and faith, he said, are being nailed to the Cross again, and of their own accord. Being Christians we ought to count nothing impossible and resolve to do the utmost for the highest.

The grave question of the war's effect on missions was the subject for discussion Wednesday afternoon. The Rev. C. Brownell Gage, M. A., dean of the collegiate department, Yale in China, was the speaker. He took as his theme, "China, the Missionary Outlook and the War." His speech showed a thorough grasp and comprehensive reach of the intricate problems involved. The first effect of the war on China, he said, was to make them feel that a handicap had been put on missions in funds and other directions. But as time went on it was seen that missions were too deep-rooted in the Church to be dropped. And the result is missions have gone on much as usual. The general situation in the Far East is that the Church has not been affected directly, but doors of opportunity have been thrown open. The people, he said, are working for a new international; no nation can live unto

itself; the weakness of one means the weakness of all. "The true yellow peril is efficiency."

He pointed out that China has been a hermit nation, but now has come into contact with other nations, in some instances to her sorrow. Every year China has a national commemoration of the wrongs she has suffered at the hands of others, chiefly Japan. China is suspicious of Japan and has historic reasons for being so. But other nations have their names inscribed on China's roll of indignities and humiliations she has been caused to suffer.

Other facts could be mentioned which call the Church to practice her ministry of reconciliation more widely and deeply. He deplored the constant repetitions of expressions which tell of a future conflict between the yellow and white races for world dominion. We have been preparing a psychological soil for the germination of seeds in the future by so reiterating those expressions.

The contribution of the Church, he thought, can be made in various ways, but he drew special attention to the industrial way. Tea and silk merchants in China are unorganized and the consequence is they do not get their products dispersed so widely.

The Church had a fair share in that victory which is now a matter of history, over the opium smoker and the poppy grower.

The great chance of the Church is that of religious leadership in China. Trained men are needed. The ministry of the evangel has right of way in China and is meeting with a response never given before. The Revolution of 1911 has broken up the old channels of thought, and there is a desire among the people for a spiritual dynamic.

At the close of the morning discussions questions were invited and opportunities were given for the audience to take part in the discussion. Several availed themselves of this opportunity.

THE FUTURE OF PALESTINE

PROFESSORS HUNTINGTON, TORREY AND BACON

Physical basis. Because of change in climate, rainfall, and erosion of soil, Palestine likely will never become what it was during earlier centuries. Irrigation is possible in two places;

from Gaza to Mt. Carmel, by wells; below the Sea of Galilee, because of a steep escarpment, the river might be changed so as to furnish water in plenty.

The most profitable crop is the olive; trees live to be a hundred and more years old. Since the olive does not require a deep and fertile soil, it is becoming a common growth over all Palestine. Beans may be grown with profit, as may also, in irrigated sections, the long staple cotton, so famous in Egypt.

Another drawback is the poor transportation facilities. Railroads are extremely scarce, and roads for common vehicles and animal travel are so rough that much freighting is done by hand—on human backs. Added to this, the government tax system is very severe; every tree bears its share of administration up keep.

But the greatest disadvantage of all is the backwardness of the people, due, apparently, to dullness of mind. Their health is bad, because of living conditions conducive to sluggishness. Malaria is the common ailment. This is true particularly among the children, 75-80 per cent. of whom are chronically unhealthy.

Culture and political basis. No one nation seems willing or likely to have control of the government; but whatever provision is made, Great Britain must have a large share in it. This is because of proximity to Egypt, and to British interests in Mesopotamia, and on the Persian Gulf. In a more compelling sense it is necessary because of Arabian sympathy. Jews may have almost anything they want; Mr. Balfour has indicated that they are to look to Palestine as their "national home." The constitution of 1908 gave rise to a Pan-Turkish influence, and their party, "Union and Progress," has gone downward. Turkish language developed exclusively as opposed to Arabic. Turkish governors and military garrisons, under Mohammedan influence, strongly opposed democracy.

Religious basis. Palestine has been for 2,000 years the martyr nation; it remains to be seen whether Great Britain and France can restore to the world the culture of the Jewish people. Major Day, brother of the Yale Treasurer, was with Gen. Allenby when, without a stroke of destruction, on almost the exact day of the Maccabean feast of the Renewal of the Temple, the 400th anniversary of Turkish occupation, Jerusalem fell into the hands of

the British. It is significant also that the year was the 400th anniversary of Martin Luther's ninety-five theses. This change of authority has already brought great physical relief, after the last winter when there were almost 1,000 deaths from famine every day.

The dawn is breaking! Zionism is the appeal to the national call of Israel, coming down from the days of Isaiah. The nation can never be important industrially—its only export is religion; it may yet continue to send out to the world the influence of the Kingdom of God. Gen. Allenby declared freedom to every religion, in its own shrine.

The object of Zionism is not to reinstate old Judaism nor to rebuild the Temple. Palestine is to be the "national home" for a Judaism conserving the vital elements of old Judaism, yet modern in its meaning.

WHAT THE NATION EXPECTS OF THE CHURCH

An Address Delivered to the Yale Convocation by Hon. William Howard Taft, April, 1918.

Professor Taft spoke from the standpoint of an international lawyer. He traced the history of diplomatic events preparatory to the entrance of this nation into the arena of war. Of the actions since April, 1917, he said: "We are right in every step we have taken so far in reference to the rules called international law." With vividness, touched often by flashes of typical "Taft humor," he analyzed the reasons for America's unpreparedness before the war. The people were not willing to face war as a probability. They were neutral three years, and legally impartial, in spite of Germany's mendacious affirmations to the contrary. During those three years public opinion was becoming powerfully solidified. This unity was continually strengthened by the acts of Germany. Those "pluperfect people who described themselves as pacifists" were wrong, said Taft, in failing to comprehend the significance of these events.

"We are fighting to remove from the family of nations one member who is endeavoring to construct a military machine to maintain a policy of world dominion." The speaker illustrated Germany's attitude on the necessity of infringements of international law in view of the final purpose by a letter which Col. Roosevelt received from an erstwhile "Rough Rider" of San Juan fame. The note was dated, "Laramie Penitentiary" and read:

> Dear Colonel:
>
> As you see I am in trouble again. I hit a lady in the eye. But I wasn't shooting at her. I was shooting at my wife.

Germany has abolished international morality. It is this foe that we are fighting. The country is placing its utmost strength in the contest. The nation expects of the Church that it shall lend all the power of its immense influence to the attainment of this goal.

BOOK REVIEWS

Introduction to the New Testament by Theodor Zahn. Translated from the third German edition under direction of M. W. Jacobus, Dean of Hartford Theol. Sem. 2d ed. 3 vols. in one. New York, Scribner's Sons, 1917.

All the students of the New Testament will be glad to know that the English translation of Zahn's Introduction, the standard conservative work, has attained a second edition. Those who were not already supplied with the three-volume edition will be glad they waited for this far more convenient combination of the three in one, made possible by the marvel of thin India paper. Vol. I covering §§1-32, occupies pages 1-564. Vol. II, §§33-57, has the same paging as in the three volume edition 1-617. Vol. III, §§58-75, is similarly paged 1-539. This will make comparison with the earlier three-volume edition easier, though it has some drawbacks. On the other hand it is much to be regretted that the page headings do not give the § number. Reference from notes to text would be greatly facilitated thereby, and still more would comparison with the German.

—B. W. B.

The Sacrifice of Thankfulness. Prof. Henry M. Gwatkin, D. D., pp. 166. T. & T. Clark.

The Master's Comfort and Hope. Principal Alfred E. Garvie, D. D., pp. 239. T. & T. Clark.

These complete the third series of the fifteen volumes thus far issued under the title "The Scholar as Preacher," to which such men as Dean Inge, Dr. John Clifford, Professors Paterson and Zahn, and other leaders of religious thought in Great Britain have contributed. Each number contains a score or more of the preacher's representative sermons; and as they deal with great themes in the light of modern conditions, they constitute interesting reading for minds puzzled by the religious problems of today.

Professor Gwatkin, who held the Chair of Ecclesiastical History at St. John's College, Cambridge, and whose "Eye for Spiritual Things" forms the first volume of the series, gives us twenty-seven short sermons. The briefest could be delivered in less than ten minutes, the longest in fifteen. Left very deaf by an illness in childhood, a prey to loneliness and threatened later by blindness, this rich, virile, indefatigable teacher, who never wrapped his mind in the mummy cloths of immense learning, brings to us some simple, spiritual, uplifting messages, fitting illustrations of the memoir by T. R. Glover with which the volume begins.

Principal Garvie's twenty sermons on Jesus' farewell talk with his disciples were born of experience, the children of anxiety and sorrow. Fearful concerning the health of his wife, heart-broken by her "call home," he found comfort himself in this attempt to minister Christ's comfort to others. The result is a rarely beautiful interpretation of some of the best loved verses in John's Gospel, liberal, practical and flooded with the Christian joy. Questions of critical scholarship, deliberately inserted—mistakenly in our judgment—on account of the title of the series, sometimes break the flow of the main thought of the sermons. But in general scholarship takes its proper place in the study and, while illuminating and shaping the message, leaves the preacher free to break the bread of life to the hearts and minds of both scholarly and unscholarly in the pews.

HENRY HALLAM TWEEDY.

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SCHOOL NEWS

The Ninth Annual Convocation of the Alumni and Ministers of Connecticut met at the Yale School of Religion, April 8-10, 1918. The Lyman Beecher Lectures were given by Rev. Henry Sloane Coffin, D. D., on "In a Day of Social Rebuilding." The Nathaniel W. Taylor Lectures were omitted since Prof. George Malcolm Stratton of the University of California, who was to have given them, was called by the Government for service.

The Alumni lecture was given by Rev. Samuel C. Bushnell on "The Mission and Message of the Church." He said that people have wrongly identified the Church with the Kingdom of God—the means with the end—

though both have things in common, and that "as an organization the Church is a temporary affair, no matter how long it lasts and will be dispensed with when the Kingdom of God has been established."

In realizing the Kingdom of God, he said that the Church should proclaim three great realities: first, "that God is, and that He is good and great; that He is adequate to all that He undertakes, that He has a purpose of grace in connection with the development of His children, which though requiring their co-operation cannot be defeated because, sooner or later, their co-operation will be attained"; secondly, "the obligation which man owes to his fellowman"; thirdly, "faith in the life everlasting which is necessary for the continuing development of our souls in order that God's gracious purpose may be realized."

The School was closed for Easter holidays from March 27th to April 4th.

Prof. Douglas C. Macintosh has left New Haven for Y. M. C. A. work among the soldiers in France. He will resume his work in the School in the Fall.

Mr. Warren W. Pickett, '19, left the School on April 18th, for military service. He is stationed at Camp Upton.

Mr. H. S. Smith, '20, is undergoing training for a chaplaincy at Louisville, Ky.

In place of the annual banquet of the School, the students and faculty had an informal supper at the City Y. M. C. A. on April 24th. Prof. Weigle acted as toastmaster. A serious mood characterized the whole evening. After a few patriotic songs, W. J. Wilcoxon, '20, spoke on "Drafted for Service," followed by Dryden L. Phelps, '19, on "In the Training Camp" and C. B. Loomis, '18, on "Over the Top." Prof. W. B. Bailey speaking on "The General Staff" emphasized the importance of careful planning in the ministry and of "sticking" to the job, and urged the students to do careful thinking and to preach on vital themes when people are thinking seriously. "The Peace Conference" was the theme of Prof. W. Walker, who with solemnity asked every student to think whether he was worthy of his exemption from military service, and warned that he should live up to the expectation of the nation in granting him the privilege to remain at home while young men of similar ambitions are dying for the common cause of democracy and righteousness. After a few remarks from Dean Brown, the evening was brought to a close by singing "America."

SCHOLARSHIPS

FOGG SCHOLARSHIPS—

Class of 1918: R. L. Calhoun, West Haven; G. F. Hedstrand, Danbury, Conn.; T. T. Lew, Wenchow, China; P. E. O. Shaw, Manchester, England.

Class of 1919: Dryden L. Phelps, Los Angeles, Calif.

ALLIS SCHOLARSHIPS—

Class of 1918: Fred Smith, Burnley, England; John C. Pryor, Wheeling, W. Va.; John Moore, Derby, England.

Class of 1919: G. W. Baker, Topeka, Kans.; S. J. Theodore, Aruppukota, India.

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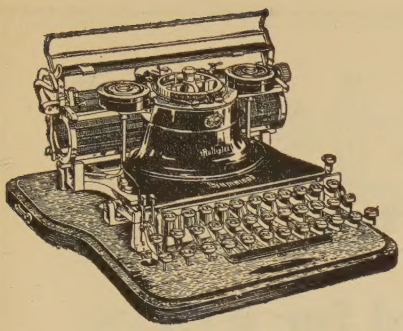

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